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churches : they were to worship apart, .so that their morals might not be exposed to danger. On the .same pretext, bishops and priests were only allowed to give teaching and consolation to their own sex ; Christian women must find women teachers and advisers. Eu-sebius tells u.s"<sup>t</sup>< that these edicts excited universal ridicule. It was too late to revive the old stories of gross immorality taking place at the communion services, and there was fresh cause for mocking laughter when Licinius forbade the Christians to assemble in their churches within the towns and ordered them to go outside the gates and meet, if they must meet, in the open air. This was necessary, he said, on the grounds of public health ; the atmosphere beyond the gates was purer. T Jdnius's theory of hygiene was perfectly sound; its application was ludicrous.

These were the first, steps leading, as his subjects must have known only too well, .straight; to persecution, After a time Lieinius threw over bodily the Edict of Milan. He purged his court and his army in the old way. The choice wan sacrifice or dismissal, and some pretext was usually made to tack on tit official dismissal a confiscation of goods. Licinius, says Eusebius, thirsted for gold like a very Tantalus, Aurelius Victor saysf he had all the mean, sordid avarice of a peasant, Ami the Christians, of course, were fair game, lie pillaged their churches, robbed them of their goods, sentenced them to exile and to the mines, or ruined them just us effectually by insisting on their becoming magistrates. Blood-